1: Jenness--229 (1913-16) 1922 Copper Eskimo
116, 823

"It is significant in this respect that not a single native was encountered who had the slighest [sic] conception of a map, with the sole exception of Uloksak. Even he had only a vague comprehension. He understood that certain lines represented the coast and others the rivers, and he seemed to be able to picture a bay as a curve, but he totally failed to comprehend the purpose of a map, and so could not reproduce on paper his own topographic knowledge. (3)"

"3. A native of Minto inlet, however, drew an accurate sketch of the west coast of Victoria island for one of McClure's people (Armstrong, p. 338 et seq.), and Dr. Anderson saw a Tree river Eskimo draw a tolerable outline of the coast near Bathurst inlet, so that there are evidently a few natives who have vague notions of topography."

3: Rasmussen--22 (c. 1923) 1932 Copper Eskimo
116, 772, 823

"The great world in which mankind lives consists of nuna, tArajɔq and hila.

nuna is the world itself. It stretches without end far out to the north and to the south, to the west and to the east. Of this enormous world we only know the lands that border upon the districts where we hunt the caribou; but we know that far, far to the north there is a land, qaiˢhuitˈɔq, where it is quite dark in winter and very, very cold. People live there too; they are called qaiˢhuitˈɔrmiut. To the south are the warm and bright lands, where winter is short and where big trees, napAˊrtut, can grow; that is itqilˈit nunain: the Land of the Indians, and to the south of that again is qatlunain nunaˈn: the Land of the White Men. It is not only men and women who live on nuna; there are many different kinds of spirits too, and mankind has to take notice of them all. And nuna herself has her own spirit, who does not like people to busy themselves too much with earth and stones, especially while the caribou are wandering if people work to [sic] much with the earth in that period, the spirit of the world makes the caribou disappear and man has to starve.

tArajɔq is the salt sea that washes against nuna; there live the seals that are hunted from the breathing holes when the ice comes. Like nuna, the sea has its spirits, which demand great respect from both hunters and women. The mightiest of all these spirits is Arnakäpˢhaˈluk, who is the mother and guardian of the sea beasts."

3: Rasmussen--22-24 (c. 1923) 1932 Copper Eskimo -1-3
116, 772, 823

"hila is all that space above nuna and tArajøq. [MPK: earth and sea] hila is held up by immense pillars that stand out at the ends of the world in the four corners of the wind; its uppermost arch is called qilăk: the sky.

hila is not empty space as one might think; it is the dwelling [23] place of hilăp inue, supernatural beings who all seem to be united through a great power: hilăp inua itself: the spirit of hila. It governs the weather that makes it possible for people to live. It is not only the cause of the good weather that allows a man to go hunting, but bad weather too, especially blizzards, which cause the dwellers of the earth to suffer want.

Up in qilăk live the sun, the moon and the stars; these are all people who once died a 'supernatural', an inexplicable or a violent death and who in death have become shining spirits. The sun is a woman, the moon a man. The stars are almost all men, dogs, bears or caribou.

The Moon Spirit is the one that is easiest to sea; for at the time of full moon the shadow of a man and his dog stands out clearly in the lunar circle.

The aurora borealis is called Ar^{s}hArneq or Ar^{s}hăt. It is personified in a powerful spirit who is in great demand as a helping spirit for the best shamans. We believe that the aurora borealis is alive just as men and women are; for if you whistle at it, it crackles and comes nearer. But if you spit at it, it all runs together in the middle and forms another picture. It is just as if it understood people and did what they wanted it to do.

3: Rasmussen--22-24 (c. 1923) 1932 Copper Eskimo-2
116, 772, 823

The rainbow is called ajakutA´q. When the rainbow is very high with steep sides it means happiness for all; but if it is not high, and its arc is flat, it means disaster and someone will die.

Sometimes a ring forms round the sun; it is called qilauta´: the drum of the sun; for it forms a figure round about the sun just like the drum used in the festival house. We do not quite know what this means; some believe that, simply because it resembles the drum we dance to, the sun drum is an omen of something pleasant that will happen.

If it is not a ring, but only an arc that forms round the sun it is called natainEq, which is thought to mean a part of the wooden rim of the drum. This, then, means that somebody has died.

Up among the stars are lemmings with double claws; they are called kuke´ qalEre´t: those that have two layers of claws, one above the other. When these fall from the sky they are found down on the earth, either dead or alive. Hêq and Netsit, who tell me about this, have both caught these sky-lemmings. In fact it is said that once while the great shaman Ilatsiaq was walking out on the ice, one of these sky-lemmings fell on his back, and this made him a very great shaman. The three stars in Orion are called the little hunters. It is said that three men who were pursuing a bear suddenly rose from the ground and rushed up to the sky. [24] Here, as elsewhere, the planet Venus is called the great star that rises red in the sky.

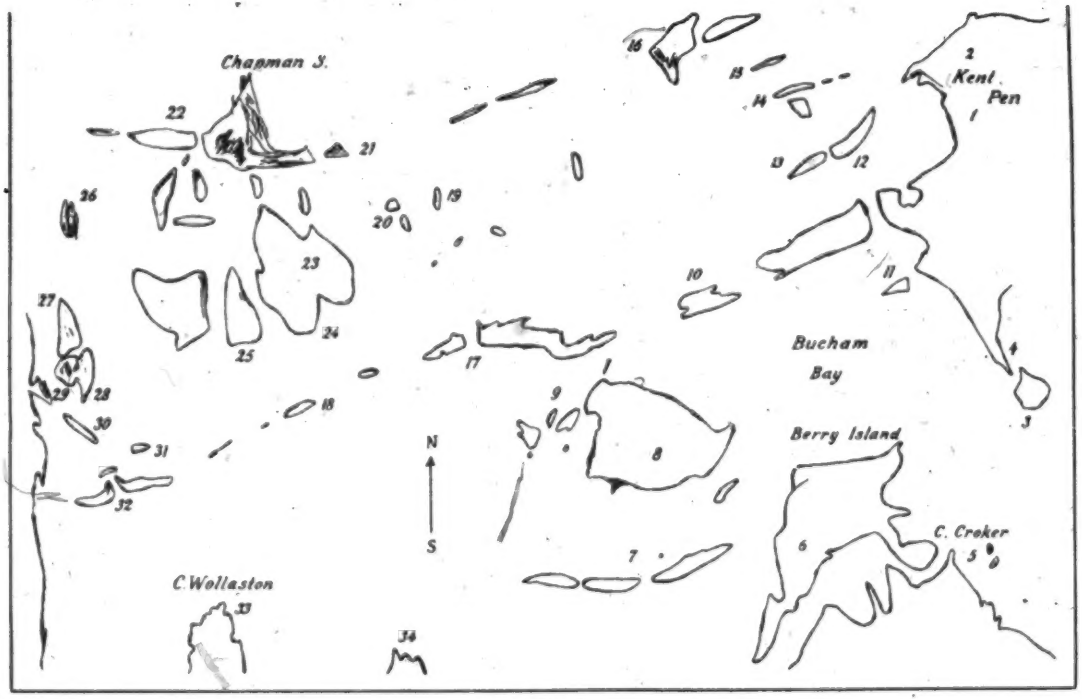
Shooting stars are excrements falling from the stars, and are therefore called: a star's excrement. A meteor, on the other hand, is called fire.

Thunder is caused by some small birds, a little larger than black-billed plovers, with feathers that look as if they had been scorched by fire. When these birds begin to sing their thunder-song it sometimes happens that the sky is suddenly darkened and lightning flies out of their beaks. These birds are called kagluk."

3: Rasmussen--71 (c. 1923) 1932 Copper Eskimo
116, 167, 823

"Within the time that can be checked by their traditions nearly all movement, all communication, seems to have been eastwards, and now and then from certain established migration routes southwards, where the various tribes exchanged what was of use to one another. There is no recollection of any journey westwards towards Cape Bathurst having been undertaken, and knowledge of the lands on the west was restricted to the simple fact that they knew there were people there too."

3; Rasmussen--opposite 86 (c. 1923) 1932 Copper Eskimo
116, 103, 823



Sketch-Map I
The region north of Bathurst Inlet; from Kent Peninsula to the west. Looking almost from south to north. Drawn by Netsit.

3: Rasmussen--86-89
116, 103, 823

III.

Topography.

Sketch-Maps from the Umingmaktôrmiut.

MAP I.

The region north of Bathurst Inlet, from Kent Peninsula to the west. Looking almost from south to north. Drawn by Netsit.

1. ke·tliɳuja·q — that which seems to form a conclusion. Here: west coast of Kent Peninsula.
2. qupertlɔrtɔq — the maggot-abounding. Locality on Kent Peninsula.
3. ha·gtuarjuk — the little flat one. Island south of Kent Peninsula.
4. tikeraq — the forefinger. Long point on the south coast of Kent Peninsula.
5. igjuk — the testicles. Two small islands southeast of Cape Croker.
6. qo·ɳuar'huk — the dear little pissing place. Barry Island.
7. amit·ut — the narrow ones. Three islands west of Barry Island.
8. qikerta'rjuaq — the big island.
9. alraruheq — the afterbirth-like one. Group of islands with a wide sound between, west of No. 8.
10. imnarto·t — those rich in steep coasts. Islands west of Kent Peninsula.
11. qiɔqutaq — that like a tool-box. Island west of Kent Peninsula.
12. ikerahägjuaq — the big sound. Between Kent Peninsula and the island groups west of it.
13. nahaujät — those like a hood. Two islands west of Kent Peninsula.
14. ukalerto·k — those abounding in hares. Island group north of 13.

15. tukiŋajɔq — the one lying across. Island north of 14.
16. uŋe·ve·t — the place where one tightens one's kamik-laces. What this name means is unknown, but it signifies two large islands which conclude the island groups northwest of Kent Peninsula in a region which every spring is visited for breathing-hole hunting by the different groups of people who have wintered within Bathurst Inlet, Kent Peninsula and right over to Victoria Land.
17. itugugjuit — meaning unknown. Two elongated islands northwest of No. 8.
18. nakahuŋnartuarjo·k — the name of two dangerous spirits who were said to live in the rocks themselves on these two cliff islands and from there attacked and killed passing sledge-travellers.
19. nalik·ät·ɔrwik — actually: the place where one tastes trouserfork. Here: an island.
20. tatigɛrnât — possibly: the two who lie nudging each other. Two small islands.
21. qaluha'rwik — the place where one can ladle something up. Small island.
22. han·ɛrutit — those who have laid themselves across something. Island group consisting of Chapman Island and the island on the west of it.
23. kaŋnujaq — the copper. Large island with native copper.
24. ipɛrauta· — literally: its whip. Nose on the south side of No. 23.
25. qilɛrtâŋ·ualik — the place where there are bundles (of dried meat). Rather large island west of No. 24.
26. hagtuarjuk — the little flat one. An island.
27. aulâtjivik — the place where one waves with skins, etc. (to scare caribou). An island.
28. qaritarnaq — that which resembles brains (presumably meaning the colour of the stones). An island just south of No. 27.
29. na·hɛrfik — the place where one waits for something to end. The meaning of the name is uncertain; it has either happened on a journey that someone has died, and they have had to wait until the death taboo was ended, or people who, after hunting caribou, have come from land, camped there, and waited for their winter clothing to be finished before they could go out over the sea to hunt the seal. The locality is on the mainland, south of Point Barrow, whose Eskimo name is haninɛq.
30. naujatɔ·q — where gulls abound. Elongated small island.

31. o·m·an·ʌq — the heart-shaped one. Small island.
32. kitauguŋna·k — those that are good to have as an underlayer for protecting the edge of the platform. Two long islands. In these regions, where timber is not so plentiful as further east, a narrow board is used in both snow huts and tents, along the outer edge of the platform to protect the platform and make it more comfortable for sitting on.
33. tikɛra·rjuk — the little ness. Bank's Peninsula with Cape Wollaston.
34. iglɔrjualik — the place with the big house. Presumably because there is a formation there that looks like a house.

Map II.

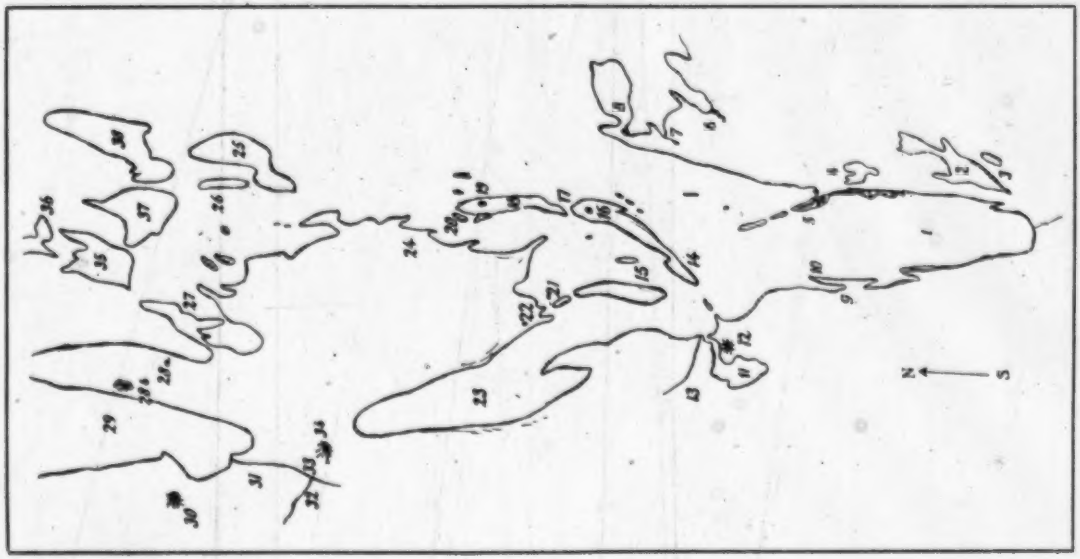
Bathurst Inlet. Looking from south to north. Drawn by Netsit.

1. kiluhiktɔq — the fjord whose head is far inland.
2. hɛqinɛrɔriʌq — that which one must try to reach while the sun is shining on it. A lake east of the head of the fjord.
3. nablɔq — crossing place (for caribou). Locality at No. 2.
4. pikäŋnarhiɔrfik — the place where the wind is usually in from the land. A lake with a crossing place.
5. pijɔrohimahɔq — possibly: the place that has separated itself (from the rest). A narrow point separating itself sharply from the mainland, and then continuing in two small, long islands.
6. ko·kiviʌ·r^{h}huk — the little watercourse.
7. hagfiɔrfik — the place where one makes knives. A creek, with a river emptying into its head.
8. pɛriŋanɛq — the curved one. Peninsula having a sharp bend.
9. aniarhiɔrfik — possibly corresponds to what on the opposite side is called pikäŋnar hiɔrfik, but with the opposite meaning, this indicating a place where one usually has a wind bearing out of a creek. The locality is at the head of a creek.
10. tikɛrarjuk — the little ness.
11. tarajunʷuaq — the little salt (sea). Lakelike bay.
12. kiq·a·k — the mountains. Prominent mountain formation.
13. ajapagpartɔrwik — presumably: the place where one crawls on all fours. A river where one seeks trout.
14. a·jo·k — meaning unknown. The south end of a long island.
15. qikɛrtakäb^{h}ha·luk — the poor island.
16. ivigjuaq — the grazing place. Locality on the north side of No. 14.

17. kitɔrqaq — the place where it is torn to pieces. A narrow strait between Nos. 16 and 18.
18. quāqjuit — the ridge. Elongated island, where there is a well-known caribou crossing place.
19. qamiujɔrhiɔrfik — meaning uncertain. Mountain on the north side of No. 18.
20. ke·tliaʳhuk — the little one lying just alongside. Island on the northwest coast of No. 18.
21. igʰhɛrfik — possibly: the place where one can renew the mud shoeing on the sledge. A small island.
22. hiŋiŋa·luk — the little indentation.
23. kaŋɛrhuqjuaq — the big bay.
24. hanɛrarhɛq — the outermost side. Stretch of coast on the west side of the fjord.
25. kaŋnuj·aq — copper (island).
26. alɪaruhɛq — the afterbirth-like (cf. Map I, No. 9.). May possibly also mean: the poor other one alongside, as this is often used as a name of a small island alongside a larger one, as is the case here.
27. hanɛrarhiarohɛq — the little side piece; a stretch of coast.
28. a. tikɛrarjuk — Bank's Peninsula, see Map I, No. 33.
28. b. kiŋ·arjualik — ridge on Banks Peninsula.
29. hiŋiqjuaq — the big indentation. Arctic Sound.
30. kiŋ·a·k — the mountains.
31. hivɔra'rliup ko·ga· — the river from the one before. A river emptying into the head of No. 29.
32. nanitāp ko·ga· — meaning unknown; possibly nanitaq is a proper name. A tributary to No. 31.
33. katimaŋnāk — the place where those two run together. Is probably also the common name for Hood River.
34. aᵛwarqut — meaning unknown. Ridge near No. 33.
35. alqaq — either: the hand, or: the black bear. Fair-sized island in the mouth of the fjord.
36. iglɔrjualik — see Map I, No. 34.
37. qɔrvin·aq — the favourite pisspot. Large island just east of No. 35.
38. ɛqalulialuk — the place of salmon. Large island in the same group as above.

NB. Among the aforementioned localities the following are particularly well known for their wealth of native copper: the island kaŋnuj·aq, ridges aᵛwarqut near to Hood River, kiŋ·arjualik on Bank's Peninsula, and naʰhɛrfik, on the mainland south of Point Barrow.

3: Rasmussen--opposite 88 (c. 1923) 1932 Copper Eskimo
116, 103, 823



Sketch-Map II
Bathurst Inlet. Looking from south to north. Drawn by Netsil.

3: Rasmussen--256-257 (c. 1923) 1932 Copper Eskimo
116, 539, 823

"Strange stories.

The giants who turned into land.

Once upon a time a family of giants perished through starvation while making their way towards the sea. First the father died, then two of the children, and finally the mother and the youngest, whom she was carrying in her back pouch. [257]

When they were on the point of dying they agreed to follow Qangmaq, for then they would have a view over the sea and over Unaja at the same time.

As they died of hunger one by one they turned into a whole succession of lands stretching downwards. Their ribs are easy to distinguish, and also the woman's amaut-child, which was the last. This took place at Kitlineq, south of Eqalugtoq at Eqalugtutsiaq."

fingernail, so that the labour of manufacturing even a large vessel was comparatively slight, never requiring more than a few days. We saw no pots made of any other material, but from Prince Albert Sound we obtained two lamps, one fashioned from a red sandstone, the other from an igneous rock, that could hardly have been hollowed out with adzes in the ordinary way, but must have been shaped by some pecking and grinding process. Their owners knew nothing about their manufacture, and there is good reason to believe that they were not made by the Copper Eskimo, but came in from Hudson Bay.[1]

As stated in the introduction, the natives considered their amygdaloidal copper,[2] which took the place of stone, bone, or ivory in so many of their implements, as merely a peculiar stone that they could work into shape, cold, by hammering with boulders and pebbles (Figure 1). Whether they were able to drill copper before they obtained iron is uncertain; if so, they must have used stone- or copper-pointed drills. In our time they still retained one or two of these copper-pointed drills, but used them, so far as we observed, only on bone, antler, and wood.

Figure 2. Lump of galena, used for marking skins. IV.D.290. 1/1.

The only important mineral besides copper was iron pyrites, which the Eskimo gathered mainly in the beds of two streams, Kugaluk River in the southwest of Victoria Island and a creek a few miles east of Coppermine River. There were other sources, however, that I failed to record. This mineral served the natives instead of flint and steel for striking fire. They possessed also a few fragments of galena (Figure 2) and litharge, which they used for marking skin and wood; the galena came mostly from Galena Point in Bathurst Inlet, but the source, or sources, of the litharge is not known.

BONE, ANTLER, HORN, IVORY

The caribou and the musk-ox supplied nearly all the bone that the Copper Eskimo required, although for shoeing the runners of their sleds they used rib bones from occasional whales that drifted up on their shores. There was hardly a bone in the two land animals that could not be turned to some purpose. Leg bones were in special demand for skin stretchers, for needle-cases, and for sheathing the wooden ends of harpoon shafts; another type of skin stretcher was fashioned from a caribou or musk-ox shoulder blade. The ribs served for handles of various kinds, for small toggles, pins, and bows for the drilling set. Other toggles were made from the breast or pelvic bones, and the astragalus provided a ready made mouthpiece for the drill.

The caribou alone provided antler, which was just as useful as bone, and interchangeable with that material for most purposes. On the other hand, ivory, which Eskimo elsewhere often substituted for bone and antler, was extremely rare, because neither the narwhal nor the walrus frequents the waters adjacent to the Copper Eskimo territory; consequently, the few ivory objects we saw among the natives almost certainly reached them by trade from the east or the west. Sheep likewise were absent, so that all the horn in use came from the musk-ox. This horn sometimes took the place of bone or antler, but it was especially prized for the manufacture of ladles, scoops, drinking horns, toggles for the sled, and hammers for pounding blubber.

Originally the Copper Eskimo used only four tools, all with copper blades, for shaping bone, antler, and horn, viz., the adze, the whittling knife, the grooving

[1] *See* p. 88.

[2] For the sources of this copper *See* Reports of the Canadian Arctic Expedition, vol. XII, pt. A, p. 82; vol. XI, pt. A, p. 83 *et seq.*

CHAPTER V

MISCELLANEOUS

493 *Sleds.* Copper Eskimo sleds had neither side pieces nor handles, but consisted merely of two stout runners joined by a number of crossbars. They averaged in length 14 or 15 feet, but some measured over 20 feet and others [489] less than 4. Sleds under 10 feet in length, however, were rather uncommon; being too short to carry all the household furniture, they served for short trips only, for transporting goods to and from the caches, and, when the family was blessed (or cursed) with many possessions, for relieving the main sled of part of its load.

493 313 437 The most important parts of a sled were naturally the runners, for suitable logs seldom drifted up on the shores and the forests lay many days' travel to the south. Consequently, both single runners and the completed sleds were valuable articles of trade, current from one end of the country to the other, and natives from remote districts made long journeys to the spruce woods on Coppermine River to manufacture sleds for themselves. Under these conditions, one neither expected, nor could I find, any significant differences in size or shape between the sleds of different districts. One typical of several that I measured had the following dimensions:

	Ft.	Ins.
Length	16	1
Number of crossbars	14	
Breadth between runners	1	8
Width of runners at top		2½
Width of runners at bottom		2
Height of runners		10
Thickness of bone and mud shoeing		2

493 321 The runners of this sled had been shod with bones from a whale that drifted ashore near the eastern end of Dolphin and Union Strait; but the great majority lacked both this bone shoeing, and the shoeing of decayed driftwood that has been described by Stefansson,[1] though it escaped my own observation.

493 823 The same writer says that "In the fall, when the sled is to be used sod is cut in strips as long as convenient and about three inches thick and four inches wide. Lengthwise, along the flat side of these is cut a groove the width of the sled runner and the sod is put under the runners as shoeing. With a little water these are securely frozen to the bottom of the runners, the fuzz of the half-decayed wood holding them securely. The bottom of the runners is then rounded off with an adze or knife so the sod takes the form of a longitudinally bisected cylinder."

[114] I myself did not see this method of cutting and attaching the mud. The natives with whom I travelled on Victoria Island in the autumn of 1915 dug up their mould with mattocks, shredded it inside their snow-huts to remove the roots (which would tend to produce cracks), mixed it with water, and kneaded it into soft balls, each rather larger than a baseball, which they laid along the bottoms of the runners, kneaded together, and smoothed, first with their hands, then, after the mud had frozen, with their snow knives. A few weeks later they patched this shoeing in exactly the same way, after it had been chipped by sharp upstanding stones during their overland journey to the coast. Thenceforward it lasted throughout the winter, although every time a sled was used

[1] Anth. Papers, Am. Mus. Nat. Hist., vol. XIV, p. 72.

its owner streamed water over the mud to produce the thin coating of ice that reduced friction to a minimum.[1] By the end of April, however, it required protection from the growing warmth; the Eskimo, therefore, draped the sunward sides of their sleds with skins when in motion, and piled snow over the runners when at rest. In May even this protection failed them; gradually the mud melted and fell away.

The tops and bottoms of the runners were roughly parallel except in front, where the bottoms curved upward like a ski. Spaced about a foot apart were the flat crossbars, each lashed down at the ends with a rawhide thong that passed two or three times over the bar and a corresponding number of times through a hole in the runner below. To the front crossbar was attached also the toggle that bore the strain of the traces, a "new-moon-shaped" object of musk-ox horn, slotted in the middle and suspended between the runners by means of a belt of stout rawhide, preferably from the skin of the bearded seal (Figure 177); each end of the belt passed from the inside through a special hole in the runner below the front crossbar and then "button-holed" over the projecting end of that bar. There seemed to be no variation in the shape of this sled toggle, nor did I see any that were not made of musk-ox horn, which indicates that the animals were comparatively numerous a few years ago within the territory of the Copper Eskimo.

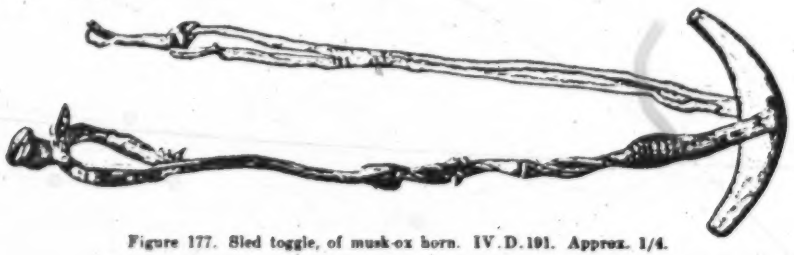


Figure 177. Sled toggle, of musk-ox horn. IV.D.191. Approx. 1/4.

In the late spring and early summer, when a sled was difficult to drag over the numerous patches of bare ground, the Copper Eskimo commonly substituted the skin of a seal or polar bear, which glided with much less friction over soil and stones. In the autumn, again, before recovering the sleds they had abandoned late in the spring, they sometimes fashioned runners from skins, which they held in shape with fillings of willow branches and ice, and equipped with crossbars in the usual manner. On one occasion a native even used a block of ice for a sled; he merely rounded the bottom a little and grooved the front end for the attachment of his trace.

Two Eskimo who travelled from Backs River to our station in the winter of 1915-16 dragged sleds that were longer, narrower, and with lower runners than any I saw among the Copper Eskimo, but in all other respects seemed identical. One of them had a square sail of dehaired caribou hide mounted near the front to take advantage of the favourable wind; this, of course, was not an aboriginal invention, but reflected the influence of Europeans.

Sleds rarely carried any ornamentation. We observed only two instances, both of which consisted of a simple Y pattern painted in red and black on the sides of the runners where they began to turn upward.

Harness. Like other Eskimo previous to European contact, the natives around Coronation Gulf hitched their dogs to the sled fanwise, with individual

[1] See Reports of the Can. Arct. Exped., vol. XII, pp. 118, 119. The Copper Eskimo never mixed blood with the water, or used blood alone, as was commonly done by their countrymen farther to the east.

29: Jenness E-5 (1914-1916) 1959
ND8 Copper Eskimo ND8

123
262 but, lacking the national taste, I slipped most of them surreptitiously to the dogs.

114
123 Two of the five families in this tribe crossed to the islands a day earlier than the others. I accompanied the second party, which started out in the darkness of the morning. After traversing the first nine miles without difficulty we came upon rough ice that had been piled into jagged hummocks by the autumn gales, and my light sled, modelled after a European
114 pattern, upset three times before we passed through.
493 The Eskimo sleds were more stable, for their crossbars rested directly on the stout runners, and with the heavier articles, such as stone lamps and bales of meat and blubber, lying at the bottom, the centre of gravity was close to the ground. None of them overbalanced, although they were piled six feet high with the household possessions.

114
823 The nearest of the islands was Putulik, "the island pierced with a hole"; for legend stated that a large cave extended under the water from one side to the
114 other. We approached it shortly before dark, and
342 my host sent forward his twelve-year-old son to pick out a house-site. The inexperienced lad chose a spot where the snow was too shallow, but his father, sounding the depth all around with a long stick of antler, quickly found a more suitable location. While the men erected their huts, the women built low ramparts around the outer walls to increase the warmth inside

29: Jenness E-5 (1914-1916) 1959
ND8 Copper Eskimo ND8

123
437 tions in the dance-house, or gathered the elder men
124 inside our tent and enquired into their customs and beliefs.

802 Compared with the Eskimos of Alaska, these natives were astonishingly primitive. Their language contained no word for any number beyond six. I induced a woman to count on her fingers, and she began, in her own tongue, "one, two, one." I corrected her, and she started again, "one, two, three." There she stopped, and a man standing beside her said "four." Both had forgotten the words for the next two numbers, considering everything above four as many. Yet they were not so primitive as to be easily short-changed in any transaction, for they could separate a pile of articles into groups of three or four and count them with tolerable accuracy. A man to whom I gave only nineteen cartridges instead of twenty fitted them into an empty box, discovered the error, and indignantly demanded the missing round.

125 These people lacked, too, the artistic skill for which
532 their kinsmen in other places are famous. I distributed pencils and paper to several adults, both men and women, and asked them to draw sketches of people, houses, caribou, and anything else they cared to attempt. The results were amusing, similar to what we should expect from a child of six. Even my chart
823 they were unable to follow. One man, more intelligent than the rest, seemed to grasp that a certain

29: Jenness E-5 (1914-1916) 1959
ND8 Copper Eskimo ND8

line might represent the coast along which he had recently been travelling; but when I asked him to name and point out the positions of the capes and streams he had passed on the way, he placed his finger indifferently on places as far apart as Victoria Island and Great Bear Lake. Yet an Eskimo of northern Alaska, who was unable to read and had never held a pencil in his hand, once drew me a remarkably accurate outline of the Colville River and all its tributaries, besides many vivid sketches of camp scenes and the hunting of seals and caribou.

Among the specimens I bought at this time was a large lamp which we immediately put to use for warming up our tent. It was made from soft soapstone, and shaped like an enormous saucer cut in half. We filled it with crushed seal-blubber, and along the straight front edge arranged the wick of cotton-grass seeds, which are not unlike cotton-wool. The lamp, when burning perfectly, gave a low smokeless flame an inch high and about sixteen inches long, quite sufficient to keep us comfortably warm even with the door partly open; but as neither Palaiyak nor I were very skilful in adjusting the wick a thin layer of soot began to form over the inside of the tent. We hired two little girls to keep the dogs away when we were absent, and my "daughters," as the people laughingly called them, gradually assumed responsibility also for the lamp, which they managed to perfection. I rewarded them